
CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

Vol. II.]

APRIL, 1809.

[No. 4.]

*Memoirs of Rev. Cotton Mather
Smith, late of Sharon, Conn.*

THE Reverend Cotton Mather Smith was born at Suffield, 16th October, 1731.—His father, Samuel Smith, was grandson of the Rev. Henry Smith, who came from England an ordained minister of the gospel, and was installed the first pastor of the church in Wethersfield, in 1636. His mother was grand daughter of the Rev. Increase Mather, president of Harvard College, a distinguished father of the New England churches, and whose son the Rev. Dr. Cotton Mather was alike an ornament to the evangelical ministry, and to the republic of letters. The subject of this memoir was named after the celebrated divine last mentioned, and was early designed by his pious mother for the same sacred employment.—If he never attained the celebrity of his ancestors, he was at least not an unworthy descendant. If he never received the higher de-

grees of the university, so liberally bestowed at the present day, he was nevertheless, as we trust, a faithful minister of the New Testament. His eulogy is derived from less equivocal evidence than an honorary diploma, namely, from the heartfelt testimony of a church and people to whom he broke the bread of life *for more than half a century.*

At college Mr. Smith was distinguished for sprightliness of genius, uncommon agility of body, and a truly amiable disposition. He graduated at Yale, in 1751. His Latin exercises, and various effusions in prose and verse, which are still preserved, evince that his time was not misemployed, and that he deserved the character he acquired, of a respectable scholar.—From college Mr. Smith went to reside at Hatfield (Mass.) where his mind became seriously impressed, and after making a public profession of our holy religion, he immediately entered upon the study of divinity with

the Rev. Mr. Woodbridge of that town. Whilst pursuing his theological studies, he was strongly solicited, and at length consented, to take charge of a school which had been recently established amongst the Indians at Stockbridge. In this novel and difficult situation, Mr. Smith acquitted himself beyond his own hopes, and to the entire satisfaction of those who employed him. He at once ingratiated himself with the savages, by mingling in their athletic sports, and exhibiting feats of bodily activity that served not less to excite their astonishment than to establish his ascendancy over them. They soon yielded him implicit obedience. He was indefatigable in his exertions, became a proficient in their language, and by his zealous efforts to blend religious instruction with the elements of human knowledge, accomplished as much for their improvement and eventual reformation, as could well be effected within the same period upon minds so unpromising. Having completed the term for which he engaged, Mr. Smith returned to Hatfield, resumed his studies, and was examined for the ministry in 1753. He had preached two years as a candidate when he accepted the call of the church and congregation in Sharon, (Conn.) and was ordained their pastor, August 28, 1755. He soon after married the second daughter of the Rev. William Worthington, of Saybrook; a woman of singular accomplishments and eminently calculated for that truly delicate station, the wife of a country clergyman. By her Mr. Smith had

six children, two only of whom survive him.

In the common round of pastoral duties, arduous as it undoubtedly is, there is a uniformity which furnishes but few incidents worthy of particular notice. Mr. Smith, however, encountered trials which, a reference to his diary would show, were of no ordinary kind. These it is not the design of the writer to enumerate. Let it be merely observed that he found a people divided in sentiment, extremely loose in their moral habits, and scattered over a parish nine miles in length, and seven in breadth. They had been overrun by schismatics, who had left traces of heresy in almost all its forms, and the minds of no inconsiderable number had been poisoned by a club of professed infidels in a neighboring province. For a situation, attended with such peculiar embarrassments, few men were ever better qualified. Mr. Smith was not only "a scribe well instructed" in the great doctrines of the Christian religion, he also exemplified its duties in his life. To great prudence and circumspection of conduct and a just sense of the dignity of his ministerial character, he added a demeanor highly courteous and conciliating. Whilst, therefore, "by a manifestation of the truth he commended himself to every man's conscience," by his gentle and affable deportment he won irresistibly the favorable regard, even of his most bitter opponents. He visited at short intervals every part of his society, was "instant in season and out of season," and with his various and useful talents, having

also acquired a considerable knowledge in the healing art, he was frequently enabled in his parochial visits to combine medical aid with the consolations of religion. His characteristic attention to the sick and afflicted of his flock was strikingly manifested at the time the small-pox raged with uncommon violence throughout the town.— Within the space of two months nearly seven hundred were subjects of the disease. It was in the midst of a severe winter.— Nurses could not be obtained.— The pastor, at this inclement season, was almost unceasingly employed in relieving and comforting the sufferers; insomuch that he never put off his clothes to rest, for nineteen successive days and nights.

But the spiritual welfare of his people was the chief object of his solicitude. That spirit of licentiousness which existed amongst them at the period of his settlement, and which discovered itself in gambling, tavern-haunting, and their concomitant vices, filled him with the deepest anguish. Not confining himself to general animadversions from the desk, he descended to private and personal admonitions; even entered at the midnight-hour the haunts of dissipation, and adding to the authority of a teacher, the entreaties of a friend, dispersed at once the guilty associates. This was done so prudently as never in any one instance to give offence, and so effectually as to afford him the satisfaction long before the close of his ministry, of beholding his parish exceeded by none for love of order and habits of sobriety. By attentions

like these, by unwearied diligence in his pastoral functions, by his fervent piety untainted with bigotry or enthusiasm, and by his peculiar talent at displaying the ease and cheerfulness of a companion without losing sight for a moment of the solemnity of his official station, it is not strange he should gain the confidence and secure the sincere and lasting attachment of his people.

Mr. Smith was the early and decided friend of his country in her struggle for independence. Having received the appointment of chaplain to the northern army, he cheerfully left his family and flock, and served in the memorable campaign of 1775. The hardships and privations he endured proved too great for even his vigorous constitution. He was attacked by a putrid fever, which brought him near the grave; and from the effects of which, he never wholly recovered. His important services during that trying season, will be remembered by those of his survivors who were then the partners of his toils.— They consisted in not merely denouncing the vices of a camp, and exhorting to the love and practice of piety, but also in comforting the sick, animating the disheartened, and enforcing the necessity of strict discipline and military subordination. So eminently useful did Mr. Smith render himself in these respects, that he attracted the particular notice of the commander in chief,* who from that time forward entertained for him a cordial and unreserved friendship,

* Major General Schuyler.

manifested in a course of generous and affectionate conduct, that terminated only with his life.

Not to trace this laborious servant of Christ through all the active scenes in which he was engaged, whether in his own society, or in his missions to the new settlements, and other public appointments, it would be doing injustice to his memory not to mention the essential services, which, in the character of a *peace maker*, he was enabled to perform for the church of God. As a counsellor in difficult cases of discipline, he was highly distinguished. So singular was his address in composing differences in societies, and in restoring harmony to contending brethren, that his assistance on such occasions was eagerly sought by all the neighboring churches and even by those at a great distance. And here perhaps it is no more than an act of common justice to our Presbyterian brethren to add, that near the close of his life, Mr. Smith declared, as the result of long experience, his decided preference for the *Presbyterian form of church-government*, and expressed his ardent desire that it might be embraced by all the congregational churches in New England. An opinion thus deliberately offered by one so extensively conversant in ecclesiastical affairs, and on a subject with which the prosperity of Zion is so intimately connected, the writer devoutly hopes will be seriously considered by all those "who love our Lord Jesus Christ in sincerity."

In the relations of private life, Mr. Smith shone with peculiar

lustre. A cheerful disposition, sweetness of temper and great tenderness of heart, accompanied by divine grace, made him all that could be desired in the offices of husband, parent, and friend. In him literally, "the fatherless found a helper."— Besides the necessary care of his own family, he had the principal charge of eighteen orphan children, in the course of his active and useful life, and not unfrequently have ten of this description been seen at a time round his charitable board.— Whilst thus alive to the miseries of others, he bore his own grievous and multiplied afflictions with exemplary patience. Having buried several children he sustained in the year 1800, an irreparable loss in the sudden death of his excellent wife, when on a visit to her daughter in Albany. This severe and unexpected stroke was received with all the sensibility of the man, mingled with the pious resignation of the Christian. But so necessary to his comfort was the habitual tenderness of his affectionate companion, that after her death, although his cheerfulness never forsook him, his health nevertheless visibly declined.— Perceiving at length his inability to discharge his pastoral duties in a manner satisfactory to himself, he requested of his society a colleague in the ministry. The request was readily granted, and in the year 1804, he had the happiness to "cast his mantle" upon "one of the sons of the prophets" not less beloved by himself than acceptable to his people. For this "precious ascension gift," as the aged pastor himself styled it, he failed not

for the remainder of his life to offer his daily and fervent thanks to the great Head of the church.

In the year 1805, a period of fifty years having elapsed since his ordination, Mr. S. preached his *half-century* sermon to a numerous and deeply affected audience, from Luke ii. 29, 30. "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation."

It has been the lot of few clergymen to preach on such an occasion. Few occasions it is believed, are calculated to awaken in others a more feeling regard. An aged minister of Christ thus calmly reviewing the labors of fifty years, and entering, (so to speak,) into a *solemn reckoning* with his people, was in truth a spectacle which mere men of the world could not behold with indifference, but which to the pious observer was unspeakably interesting. Nor was the scene rendered less impressive by the circumstance that few, very few of those who were present at his ordination, were allowed "by reason of death," to witness this affecting transaction. Some extracts from the sermon, were not this article already too far extended, would doubtless gratify the reader. As the entire performance may shortly be given to the public let it suffice for the present merely to observe, that the preacher in the course of his ministry had delivered upwards of *four thousand* public discourses, and more than *fifteen hundred* at funerals and other special occasions.

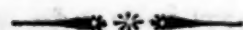
Mr. Smith preached his last sermon and administered the sacrament of the Lord's supper

for the last time, on the first sabbath in January, A. D. 1806. A disorder with which he had been for some time afflicted, and which on its first appearance he considered as fatal, had now disabled him from a farther attendance at the altar. He however continued in a lingering state for several months; viewing the gradual and certain approach of death without dismay, bearing the reiterated attacks of a most excruciating disease not only without a murmur, but in a spirit of humble submission to the divine disposal, and employing his intervals of ease partly in social, solemn, and interesting conversations with his friends, but principally in a diligent perusal of the holy scriptures. The sacred volume had occupied through life much of his time and attention, it was now his only "study and delight." He seized the occasion which a short respite from pain afforded him two days before his death to offer his dying testimony to the truth of the Holy Oracles. After recapitulating and briefly enforcing the essential doctrines of the gospel, he concluded with the following remarkable words:—"These things I have preached to others, and these things I myself believe as fully as that the Bible is the word of God; and this I believe as fully as that the Son of God was made manifest in the flesh; and this I believe as fully as that God governs the world; and this I believe as fully as I believe in my own present existence and approaching dissolution. Lord, help mine unbelief!" From that time few words escaped him; for although relieved from

pain and in the clear possession of his reason, his power of utterance seemed to have failed; still to an appropriate prayer made by his colleague just before his decease he added, "Amen," in an audible and emphatic manner. Remaining thus in an apparently tranquil state of body and mind until the morning of the 27th November, 1806, he expired without a struggle, in the seventy-sixth year of his age and fifty-second of his ministry.

Mr. Smith was an engaging and persuasive preacher. A comely person, pleasant voice, and graceful manner; a strong discriminating mind well stored with sound and practical learning, and a heart expanded with love to God and man, united to render him a popular and successful champion of the truth. That he was a disciple of the Calvinistic school, is evident as well from several of his occasional sermons already published, as from the uniform tenor of his public ministrations. Those doctrines of the gospel which the spiritual fathers of New England stedfastly maintained, but which are the subject of so much petulant cavil at the present day; those doctrines which to the nominal Christian are "a stumbling block," and to the open enemies of the cross "foolishness," but which to the believer are the "wisdom of God" and the power of God," found in him an active and faithful advocate.—To his excellence in private life, let those attest who have enjoyed his society, or participated in his extensive benevolence. If a rare combination of useful talents long and stea-

dily devoted to the interests of the Redeemer's kingdom, will form a title to the distinction, it cannot be deemed presumptuous to assign to this excellent man, a conspicuous place in the bright catalogue of worthies, who have edified and adorned the churches of New England.



On Christian good works.

MR. EDITOR,

IN this paper it is proposed to make some remarks on the necessity and use of Christian good works. The phrase good works, on moral and religious subjects is used in different senses, sometimes with a more limited, and at others a larger meaning. It is sometimes limited to external actions, and that which is visible in a person's external conduct, without regard to the moral state of his heart, or the motives from which he acts. In the limited meaning of the phrase, it is possible for those, whose hearts are the worst, to perform some good works: they may do things which are commendable and beneficial to others and to themselves; they may be just in their dealings, feed the hungry, and attend on the visible worship of God, while their hearts are under the reigning power of sin, and the motives from which they act are wholly wrong.—Good works, in this limited sense, are no certain evidence of our being accepted by God or of final salvation, and there is no propriety in calling them Christian good works. Such works may be useful for worldly pur-

poses, they may be overruled by a wise Providence for the advantage of mankind, and deceive other people concerning the state of our hearts. Even the persons, in whom they are found, not understanding the nature of Christian holiness, may be deceived by them concerning the safety of their own condition: After all they are no conclusive evidence of a pardon from the Lord, or of any preparation for the holy and glorious life of the saints.

The phrase *good works*, is most properly used with a larger meaning, and includes both external actions and duties, and the right temper and motives from which they proceed. It comprehends all duties whether external or internal; all thoughts, words and actions towards either God or men, which are commanded in the divine law: These must be performed from a pure heart, and faith unfeigned, with a regard to the glory of God. Right works, proceeding from right motives, are both useful and necessary for salvation.

In the holy scriptures, the word *works* is generally used according to the most extensive definition, and to contract its meaning in our religious discourses, to external actions, without regard to the motives from which they proceed and the end proposed, is attended with dangerous consequences. It lowers the rule of obedience which God hath given to men, and exposes those persons to be awfully deceived in their own state, who do some things that are externally correct and commendable, but from motives which will not bear the divine scrutiny.

That the word *works*, in the holy scriptures, is generally to be understood in the larger of the two senses that have been mentioned, will be evident by examining the places where it occurs, and the subjects on which it is used.

In almost every instance, where the works of men are mentioned with commendation, it is under such circumstances as shew the principles of the heart to be connected with the external action. The apostle James saith, "Even so faith, if it hath not works, is dead, being alone." "For as the body without the spirit is dead, so faith without works is dead also." In these and a number of verses, he is distinguishing between a living and a dead faith. A living faith, he says is connected with works. In other places we are told, that a living faith operates by love, purifies the heart, and is united with repentance towards God. Therefore, in the works he mentions as being necessary to give life to faith, a principle of love, purity and repentance is united. On the contrary, a dead faith is not united with holy motives and ends of action.

John the forerunner of Christ exhorted his hearers, to bring forth fruits, or *works*, meet for repentance. And Paul exhorted to repent and turn to God and do works meet for repentance. These must be works including exercises of the heart and a holy mourning for sin.

Paul, in writing to the Ephesians, saith, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The

expression is "created unto good works," which must intend the production of a good heart and right principles of action, by the holy Spirit of God, for there can be no propriety in saying that a few of men's external duties are created.

In the conclusion of the holy canon of scriptures, God saith, "Behold! I come quickly, and my reward is with me to give to every one according to his works." In this and sundry other places relating to the final judgment of men, by their works and their deeds, according to which they shall have their reward, must be intended their whole moral character,—their faith, love, purity of heart, and general rectitude of disposition; for it is to these graces eternal life is promised. There is an important reason for being particular on this part of the subject. In the word of God we find many commendations of works; many exhortations to abound and labor in them, with an assurance that the labor shall not be in vain; and many representations that men's final safety and reward shall be according to their works; it is therefore of infinite importance, that we understand what is meant by these in the scriptural sense. A mistake on this point may leave us ignorant, and perhaps destitute of the qualifications for eternal life. There is danger that by the works, which God requires and commands, some will understand no more than actions which are externally correct, and these may be found, where there is neither faith in the Lord Jesus Christ, repentance towards God, nor a love

of his holy character and government. Let visible actions be what they may, let external duties be ever so much multiplied, let a man give all his goods to feed the poor, if there be not a holy principle of heart directing to these actions, he is spiritually nothing, and the whole doth not amount to those Christian good works, which are commanded, and will furnish a rule for the final reward of mankind.

A moral life, in the sense of the world, very frequently is no more than common decency and the practice of some external virtues, which conduce to the present good of society, the profit of those connected with us, and the advancement of our temporal interests. These may all proceed from a love of reputation and profit. Indeed, every person who is not deprived of common sense through the rage of wicked passions will observe them for his worldly advantage: Sometimes the dishonesty of his heart will prompt the performance that he may thereby deceive others or render them subservient to his own purposes. This is different from Christian good works, which include both principle and actions externally good; both the disposition of the heart, and correct practice; right actions from a spirit of reverence, love and obedience to God, and from justice and benevolence to men; together with a self government that is temperate in all respects.—Where all these ingredients of character are united with faith in Christ, it is a living faith; and there is both a title to eternal life through the gracious

promise of God, and a preparation for heaven begun in the soul. A foundation is laid, even on the principles of salvation by sovereign grace, for men to be rewarded according to their works.

It yet remains to be considered, more particularly, how Christian good works are both useful and necessary for salvation.

On this point we must carefully distinguish between the grounds of our acceptance or justification by God, and a personal preparation to enjoy eternal life. In the former, our justification, no good works can have any efficacious desert; for the latter, our preparation for heaven, they are absolutely necessary. That men are pardoned and receive a title to salvation by the sovereign grace of God, only through the righteousness of Christ, is most clear from the word of God. There is no subject more copiously discussed by the inspired writers of the New Testament, especially by Paul in his epistles to the Romans and Galatians, with which all the other parts of the scriptures harmonize. In his epistle to the Romans, after much reasoning on the subject and many references to the scriptures of the Old Testament, he comes to this conclusion, "Therefore we conclude that a man is justified by faith without the deeds, or works of the law;" by which he meant, a true faith in Christ entitles to the benefits of that righteousness, which he wrought through his obedience and sufferings.

There are two reasons why men cannot purchase salvation

by all their good works: The first, all their works are imperfect, and need an atonement and forgiveness; the second, if their works were perfect they would be no more than a fulfilment of present duty, and could have no retrospect to the forgiveness of past iniquities. Pardon and a title to eternal life are comprized under the general name of justification, and are an act of the grace of God, grounded solely on the merits of Christ with whom he is well pleased. We therefore find such descriptions as these, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; for by the works of the law shall no flesh be justified." "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God." "Not of works lest any man should boast." Be not thou, therefore, ashamed of the testimony of the Lord, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given in Christ Jesus before the world began." These testimonies are recited from a countless number of the same import, expressed in the plainest terms, in all of which our own works are excluded as the ground of pardon, or of a title to present and future good. None of our right dispositions, or gracious affections, or visible obedience, can purchase a pardon for the smallest sin, or merit eternal life.

But are all the Christian good works to be thus undervalued? No surely! This is not undervaluing them, it is only exclud-

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ing them from a meritorious place in our justification before God, where they have no right to appear. An enlightened Christian will ascribe to the merits of a glorious Redeemer their proper place and efficacy, and still be sensible that the labor of good works is so far from being in vain in the Lord, that it is absolutely necessary for salvation.

These remarks on the ground of our justification before God were esteemed to be proper lest what follows should be misunderstood by the reader.

Christian good works are necessary to obtain all desirable blessings in this life. By the description that hath been given of good works, in a scriptural sense, they are a holy temper and practice ; an honest, just and benevolent heart, both towards God and men, with such treatment of all moral beings as will naturally proceed from virtuous principles. Such principles and practice are summarily named godliness. We are told that godliness is profitable to all things, having the promise of the life that now is, and of that which is to come. We need not wait for the benefit of good works, for they have a reward in the present life, which flows immediately from the performance. To these we owe a quiet and approving conscience ; by these we become acquainted with God, are conformed to him, and can rejoice in his character and government ; these are the way and means of receiving all desirable earthly blessings ;—they give that good name which is better than precious ointment ; furnish a competence for our natural wants, health to receive

it with satisfaction ; and, as evidential of faith in Christ, enable us to contemplate another world with joy and peace. While a religious character and practice deprive of no real good, they are the best adapted means for obtaining from the hand of a gracious God every thing which a reasonable person can wish.—It is true there are worldly pleasures and desires, which the Christian law of good works forbid ; but these pleasures would be dangerous to us in the end ; and such desires are neither rational nor safe, for if they were gratified it would either deprive us of some more valuable good, or plunge into some evil which is not foreseen.

Christian good works are necessary for the happiness of our neighbors. There are mutual connections and relations between men, through which they do much good or evil one to another. It is impossible that any should be raised above the influence and effects of these relations. The benevolence of a good man's heart, the beneficence of his hands, his truth and justice, his compassion and pity, his meekness and humility, and all the virtues of his heart and life are useful to others.—Although a wicked person may have the greatest delight in the company of the wicked, still acting entirely on the principles of selfishness, he would choose one for his particular friend and helper in the day of adversity, who abounded in Christian good works.

Christian good works are necessary to promote the glory of God.

Although the essential glory

of God hath been the same through an eternity past, that it will be through an eternity to come, there may be a declaration or growing display of this glory before a universe of reasonable minds. This is what we mean by his declarative glory. It is praising him, speaking of his excellency, and by obedience honoring his laws, which suitably reward virtue and vice.

Although good works are not the deserving cause through which sinful men are justified to final salvation, still they are necessary for being in a state of friendship with the Lord our God and Judge. A holy God cannot delight in the principles and practice of those who delight in evil. He can have no complacency in their character, and this is not what is meant by his love of a sinful world. By his being the friend of sinners is meant, that he benevolently wishes them to turn from evil to good works: also, that by his wisdom and grace he hath provided an expiation, and purchased the spirit to sanctify and cleanse us from dead works. Until a principle of good works be in our hearts and the practice be in our lives, we must be subject to God's displeasure, nor can we have any satisfaction under his government.

Christian good works are the only possible preparation for eternal life. The Christian's title to heaven is by the grace of God, through a Redeemer's merits; his preparation to enjoy its blessedness and glory is in himself. He must be changed from sin to holiness, and have both the spirit and performance of all which is right and

good. How, otherwise, can he be rendered happy by the clear display of divine glory, that will be made in the heavenly world; or how have communion with the Father in the purposes of his counsel and the works of his providence; or how delight in the communion of saints in their employments, in their praises, or in whatever may be the duties of the celestial life. Make the supposition, which still never can be a fact; that a perfect title to salvation was given to one destitute of the spirit and practice of good works: Such a person by his want of preparation would be for ever debarred the enjoyment of eternal life.—Through this want of preparation the salvation of sinful men is rendered so precarious, for the grace of Christ is sufficient and its benefits are freely offered.

Thus it appears that Christian good works are both useful in this life, and actually necessary for salvation.

M. M.



Thoughts on the Heavenly State.

ON subjects of such vast importance we ought to hold curiosity under the check of solemn reverence. Men often sin by attempting to break through the veil, which infinite wisdom hath hung between our present state of sight and himself, heaven and eternity. Questions are often asked concerning the manner of existing and acting in the unseen world, which it would not be wise to have resolved; or if an answer were given, it would not be intelligible to us, in the

present weak state of our understanding, although it came immediately from heaven. We often enquire on this subject from natural curiosity, when there is no desire to approach the presence of God, or to prepare ourselves for serving him. If we enquire concerning the heavenly state that we may know more of God, how he may be served here on earth, and what we must do to prepare ourselves for coming into his glorious presence, the desire is commendable; and the scriptures afford much light so far as the subject hath this tendency.

Concerning the life to come we know nothing with certainty beyond what is revealed in the Christian scriptures. Curiosity may suggest, reason may on its own weak ground conjecture, while it is only the Christian scriptures which can assure us. The death of Christians is described to be their dismissal from the world, from the body and from sin. Freedom from sin must be an ingredient of the heavenly life. Of the Jerusalem above it is written, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: But they which are written in the lamb's book of life."

All the descriptions of the heavenly life, which we have received on sufficient evidence of our faith, represent it as a state of perfect holiness; perfect conformity to God and his law. This state of the mind seems to be necessary for dwelling in the presence of God, and passing eternity in his service and praise. If happiness

pertain to heaven its inhabitants must be holy. An unholy sinner admitted in the divine presence would be unhappy, in the same proportion as he advanced with open sight, into the awful and glorious presence of a God of infinite purity.

The moment of death is the time of perfect sanctification to the people of God, therefore after this, they may with humility hope for perfect blessedness. Pain and labor, tears and sorrow, guilt and dread are the fruit of sin; these are the curse of sin in this world, and cannot cease until the new creation in Christ Jesus is perfected. But whence will this perfection come, which it is expected Christians shall receive at the hour of death? Not from the merit of any past good works of their own; not from the innate powers of natural understanding, which may be then enlarged by a separation of the mind from the body: but from the power of the Holy Spirit, who by a renewal of the heart, imparts the first spark of holiness to a repenting, believing sinner. How glorious, through the grace of God, will that day be to a dying Christian, when he finds himself, at once, delivered from the frailties of a mortal body, and the imperfection and guilt of sin! And in what will the blessedness of heaven principally consist? Doubtless in beholding God in his glory. True piety drawing the heart to God, desires to see and be nearer to him. "Whom have I in heaven but thee, and there is none on earth I desire beside thee. My soul thirsteth for God, for the living God, when shall I come and appear

before him." "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." For it is more desirable to be where he is clearly seen than to remain in this state of darkness.

If by desiring the Heavenly state be only meant, a deliverance from the cares, afflictions and miseries of this world, there is nothing distinctively holy in the wish; for on the same reasons many have rushed into the most horrid crimes. If a desire of the heavenly life be to see the glorious majesty of God, his holiness, his wisdom and all his distinguishing attributes, more clearly than can be discovered in our present life, this is the breathing of a holy temper, it is evidential of a preparation for eternal life. The supreme happiness of the heavenly world will consist in beholding and adoring God. This will be both mediately in his works, as we now do, also in some more direct manner; at present we know not how this will be, nor is it of great consequence that we should. This more direct sight of God, in his word, is called seeing face to face, while the knowledge we have of him in this world is called seeing thro' a glass darkly.—The light of his perfections will shine on the mind with all the lustre it can receive; his holy love will be so clear, as to become the light of heaven, and the whole universe illuminated with what God is in himself. The glory of his nature and attributes will spread beams of glory over his whole kingdom. This lustre of the divine perfections will absorb the attention, and meet and fill

the desires of the soul; and all connection with created things will be valued, not for what they are as separate from God, but as they are dependent on him, as they are his, as emanations of his all-creating, all-holy will.—

"And they rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come." This sense of divine glory will be effected in two ways: First by God's bringing more clearly into the view of his creatures what he is in himself:—Secondly by an eternal increase of their love.

God will bring what he is in himself, more into the view of his holy creatures. A review of what God hath done, in the kingdoms of nature, providence and grace, from the beginning, being seen as parts of one perfect plan, will give much new information on the nature, and the moral attributes of the Godhead. Materials for information will be drawn from every event in the vast dominions of God, and probably from other sources of which we do not now conceive.

There will be an eternal increase of love in the heavenly state.

It is easy to conceive, that an increase of love will increase the sense of apparent glory in the divine character. The growing love of heaven will, continually, make it more delightful to see, and to say, Holy, Holy, Holy, Lord God Almighty.

The principal employment of heaven will be to worship and praise God. If the blessedness of the heavenly state be to see the glory of the Lord; its chief employment must be to express

a sense of that glory and blessedness by worship and praise. They cease not, day nor night to adore, saying, Holy Lord God Almighty who was, and art, and art to come. There are many things, in the revelation made to St. John, expressing the adoration and praise of heaven. "And they sang a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." "And I beheld and heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands: Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." In other places we have similar descriptions. "I looked, and lo! a Lamb stood on mount Zion, and with him an hundred and forty-four thousand, and I heard a voice from heaven as the voice of many waters and the voice of a great thunder; and I heard the voice of harpers, harping with their harps." They are described as singing the song of Moses and the Lamb; as celebrating, by anthems of praise, the works of God in nature, providence and grace, and even in the execution of his judgments; as saying Alleluia for ever; and the sound of this is said to be like the voice of a great multitude, and as the voice of many waters, and as the sound of mighty thunderings, betokening the number of those

who offer praise in the pious elevation of their spirits, and the vast objects of glory which they celebrate. It seems to be the burden of St. John's description of the heavenly state, to represent the blessedness there is in seeing God, in all his perfections and works; and the principal employment to praise and worship him. Through the holy scriptures these things are abundantly repeated concerning the glorious state to come, and these are all we need to know to assist us in attaining that blessed condition. Other things might gratify our curiosity, while these warm our devotion. Other things might reprove our sloth and chide our backsliding; while these teach us how little we appear, in this world, like the followers of the Lamb, and how much attention we need to prepare us for joining in those songs, which appeared to St. John like the elevated and awful sound of mighty thunderings.

Examine, Reader, hast thou, already, formed within thee the breathings of a heavenly temper? Dost thou wish to see God? Is it thy delight to behold him, in such a manner as he may be seen in this world? Carry the inquiry farther. What blessedness would heaven have for thee, if thou art not pleased with seeing and coming near the great Jehovah? What, if thou dost not delight in beholding all his perfections? What, if thou hast not so much satisfaction in his character, as to pray without ceasing? Heaven is filled with God; there he appears to be all in all, there is nothing beside him, the whole is filled with his essential and declarative glory,

and he shines, by his communicated good, in every creature around his throne.

How can those who have no sensible love of God, think they have a title or preparation for the mansions of eternal peace? Or how can we suppose the beginning of heavenly love in those souls, who are most happy when they think least of the Lord? Oh! how different is this state of mind from the heavenly!

The employment of heaven is a pattern for saints on earth so far as it can be imitated, and if this be worship and praise, every pious person will follow the example. Anthems of joy and praise and ascriptions of glory will never cease. When time is consummated, the songs of praise begun on earth will be continued in heaven. Under a sense, that the part of prayer, which we call adoration, will be eternally continued, let the reader say, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever. Amen."



Explanation of Scriptural Types.

(Continued from p. 94.)

FEASTS of the RITUAL typical.

TO the impurities and purifications of the Hebrew ritual, were added sacred festivals which were to be religiously observed. These are now to be explained.

I. The Sabbath.

The sabbath was originally sanctified as a memorial of God's consummating the works of

creation, and resting the seventh day. This, by a particular moral precept, was consecrated and made holy. But, introduced among the sacred feasts of the ritual, had a typical signification. From the remarks of the apostle, Hebrews iii. 4. we are induced to consider it as a type,

1. Of the settlement and rest of the Israelites in Canaan, the land of promise.

Long time did the patriarchs and their posterity sojourn, going from one kingdom to another people—especially, long time did the Israelites wander in a great and howling wilderness, looking for a city of habitation, until God in his own good time brought them to the land promised to their fathers. In this he gave them rest from all their sojournings, dangers, fastings, and toils, and this state of tranquillity and prosperity, to them, was as a sabbath of rest and enjoyment.

2. Of the evangelical state of the church.

The apostle observes, He, Jesus, that is entered into his rest, hath ceased from his works as God did from his. When Christ had completed the work of redemption, he liberated his church from the obscurity of types, and the servile system of weak and beggarly elements, that yoke of bondage which it was unable to bear, and gave it light and liberty, rest and peace. This state of liberty and prosperity was to it as a sabbath of rest from the darkness and servility of the preceding dispensation—and when he gives spiritual relief and comfort to those who labor and are heavy laden, they enter upon a sabbat-

ical state, and enjoy spiritual rest and peace. Especially,

3. Of the heavenly state.

To those who live godly in Christ Jesus, who walk by faith and not by sight, the present state is like a desert land, in which they are strangers and pilgrims; but when, as an hireling, they shall have accomplished their day, their spiritual sojournings, their conflicts, weariness and painfulness, will determine and cease, they will rest from their labors, and enter upon an everlasting state of perfectly holy exercise and enjoyment, their eternal sabbath in heaven.

II. The passover and feast of unleavened bread.

The passover was the anniversary memorial of the deliverance of the Israelites from the bondage and misery of Egypt, and typified the eternal deliverance of the Israel of God from the spiritual bondage of sin and misery, by Christ, the Lamb of God, and their eternal salvation in heaven. This has been explained.

To the passover was added the feast of unleavened bread, the seven next days which succeeded it. Through the whole of this feast no leaven might be found in the houses of the Israelites, and they might eat unleavened bread only. This humble food and abstemious manner of living typified the humble, destitute and afflicted state of the church in its spiritual journey, progressing towards millennial prosperity, and the heavenly Canaan—and the afflicted and humble condition of saints performing their spiritual pilgrimage through the wilder-

ness of this world to their eternal rest—this world being to the godly, to adopt the expressive similitude of an eminent saint, but as a "*smoky inn*, in which the weary traveller finds bad entertainment."

III. The feast of first fruits and pentecost.

The next day after the feast of unleavened bread, the Israelites were to begin their harvest, and bring a sheaf and wave it before the Lord, as an acknowledgment of his faithfulness and bounty in giving them the goodly land.—From this they were to reckon seven weeks and the day following which would be the fiftieth on which the harvest ended, they were to offer two fine loaves of wheat flour baked with leaven, seven lambs and two rams, with their meat and drink offerings, an offering made by fire of a sweet savor to God.—This was called the feast of first fruits, of weeks, and pentecost. From the references to this feast by an inspired apostle, we are taught to consider it as typical of the following evangelical subjects.

1. The resurrection of Christ.

Now, saith the apostle, is Christ risen, and become the first fruits of them that sleep. As the first fruits are a sure token and pledge that the fulness will be gathered, in the appointed weeks of harvest, so the resurrection of Christ is an infallible earnest of the resurrection of all the saints, Christ the first fruits; afterward they that are Christ's at his coming.

2. The first converts to Christianity.

The first converts to Christianity among the Jews and Gen-

tiles were the first fruits of the gospel dispensation, and the sure pledges, that the Jews should be brought in and with them the fulness of the Gentile nations and all Israel be saved.

3. The effusion and renewing influences of the Holy Spirit. The first fruits with the Israelites were typical of those influences of the Holy Spirit, which were communicated on the day of pentecost, those first fruits of that copious and blessed effusion which, according to Ezekiel, will constitute a river which no man can pass over, and by its extent and influence fill the whole earth with the knowledge of the glory of God—and of those first fruits of the Spirit which renew and sanctify the souls of men, and are the earnest of their future and eternal glory.

“These seeds of light and glory sown,

“In saints in darkness here,

“Shall rise and spring in worlds unknown,

“And a rich harvest bear.”

IV. The feast of the New Moon.

The Israelites reckoned the month by the Moon, and the day the New Moon appeared was the first day of the month; and the New Moon by a particular statute was made a sacred feast: so similar to this was another festival, which typified the same subject, that they may be combined in the explanation.

V. The feast of blowing the Trumpets.

As on the New Moon, the first day of the month, so on the first day of the seventh month, which, with the Israelites, was the first day of the civil year they were to keep the feast of the

blowing the silver trumpets, or the trumpets of rams' horns, or both, as expressions of joy for the revolution of the month and of the year. For these days particular sacrifices were prescribed, over which, especially the first day of the seventh month, it is said, they blew the trumpets from morning until evening. Might not these feasts, on the revolution and renovation of the month, and year, designate and typify, that glorious revolution and renovation to be effected by Jesus Christ, through the joyful sound of the gospel, originating from his atoning sacrifice, which is described by the prophet. Behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create, for behold, I create Jerusalem a rejoicing, and her people a joy—especially when the Lord will be unto her an everlasting light, and her God her glory.

VI. The feast or Fast of Expiation.

The tenth day of the seventh month, the feast or fast of atonement was observed with peculiar rites and great solemnity. First of all, the high priest washed himself with water, and put on the sacerdotal robes for glory and beauty. He then killed a bullock for a sin offering for himself and his house—took the blood of the bullock, a censer full of burning coals from the altar, and his hand full of sweet incense, went into the most holy place, put the incense on the coals, raised a cloud of smoke which covered the mercy-seat, and then sprinkled the blood of the bullock upon the

mercy-seat and before it, seven times with his finger.—By this he made atonement for his own, and the sins of his house. Returning from the most holy place, of the two goats which were provided and upon which lots had been cast, he took that upon which the Lord's lot fell to be a sin offering for the people, killed it, and proceeded to sprinkle the mercy-seat with the blood, as he had done with the blood of the bullock; and thus reconciled the holy place. Returning from it, he put the blood of the bullock and goat on the horns of the golden altar, and sprinkled it seven times upon the tabernacle of the congregation, and perhaps upon the altar of burnt offerings, and cleansed them from the uncleanness of the children of Israel. He then took* the goat upon which the lot fell to be the scape-goat, laid both his hands upon his head, confessed over him the transgressions of the whole congregation, and gave him to a fit person who conducted him to the wilderness. He then went into the tabernacle, put off his robes, and depositing them in the holy place, washed himself with water, put on his other garments, came forth to the people, offered two rams, one for a burnt offering for himself and his house, and the other for the congregation—the bodies of the bullock and goat, whose blood had been sprinkled in the holy place, were burnt without the camp, and the solemn rites concluded. By the regular performance of these sacred rites, the sins of the priests and the whole congregation were ceremonially cleansed, and they became visibly an holy

nation. Were not the rites of this feast or fast, the most solemn and impressive in the whole system, highly typical and significant? Might not the prophet allude to this when he predicted, that the Lord would remove the iniquity of the land in one day? Let us consider the subjects typified by these various rites.—Aaron the high priest was taken from among men; and because the children are partakers of flesh and blood, Christ took part of the same—Aaron was a public person, the representative of the whole congregation, and officiated in his public robes; and Christ was constituted the head and representative of the whole church—Aaron went into the holy place with the blood of bulls and goats; but Christ by his own blood—It was necessary that the patterns of the heavenly things should be purified with these; but the heavenly things themselves with better sacrifices than these—Aaron appeared in the holy place to expiate the sins of Israel; and Christ appears in the presence of God to mediate and intercede for his people—No man might be in the tabernacle when the high-priest went into the holy place; into the holiest of all went the high-priest alone once a year; and Christ accomplished the work of reconciliation himself, of the people there was none with him—When the high-priest retired from public view and went into the holy place, he continued to officiate; and Christ, though now the world seeth him no more, is yet executing his mediatorial office in the presence of God—When the high-priest returned from the holy place, he

took the scape-goat and laid both his hands upon his head—This goat had been designated by lot, and presented before the Lord—and Christ, verily, was preordained before the foundation of the world, and manifested in these last times to bear the sins of many. With his hands upon the head of the goat, Aaron confessed over him all the iniquities of the children of Israel, and ceremonially transferred them to the goat; and the iniquities of his people, imputatively, were laid on Christ. The goat sustained and bore the transgressions of Israel to a land not inhabited, and for Christ's sake, God removes the iniquities of his people from them, far as the east is from the west. The holy place thus reconciled, and the uncleanness of the congregation purified, God accepted and dwelt among them; and the church purified and sanctified by the blood of Jesus, hath neither spot nor wrinkle, and is an habitation of God through the Spirit.

The type, the entrance of the high-priest into the holy of holies, is so sublime and instructive, that a more particular consideration of it may be useful.—The high-priest was directed for this purpose, to put on the rich and costly robes, of gold, and blue, and purple, and scarlet, and fine twined linen, for glory and for beauty—the mitre on his head, with its golden plate or crown, and sacred engraving. **HOLINESS TO THE LORD**—the ephod with the two onyx stones on the two shoulder pieces, in which were inserted the names of the twelve tribes of Israel,—the breast-plate with its twelve precious stones, in each of which

was inscribed the name of one tribe—the robe of the ephod, with its golden bells and pomegranates in the hem, and the curious girdle of the ephod, which confined the sacred robes. In the high-priest, dressed in this rich attire, and the solemn process, killing the bullock and the goat, going with their blood and sweet incense into the holy of holies, making atonement for himself, his house and the congregation, purifying, reconciling and perfuming the holy place, what an august and impressive representation of our great high-priest, Christ Jesus, in his all-perfect and glorious righteousness, with his own most precious blood, appearing in the presence of God, bearing the church on his arms and his heart, and mediating for it by his most acceptable merit and prevalent intercession—and in the holy place, purified and reconciled by the blood of bulls and goats, what a glowing type of heaven, as it were, sprinkled with the blood, and perfumed with the merit of Jesus! Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself—neither by the blood of bulls and goats, but by his own blood now to appear in the presence of God for us.

VII. The feast of tabernacles.

The fifteenth day of the seventh month, when the Israelites had gathered in their corn and wine, and terminated the labors of the year; they were to keep the feast of tabernacles, which was to continue seven days. On the first day they were to take boughs of goodly trees, palm branches, boughs of thick

trees and willows of the brook, make booths and dwell in them seven days. A reason was assigned for this. That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt. Thro' this feast they were to rejoice before the Lord their God. This then was their annual thanksgiving, that the Lord their God had given them rest from their sojournings, the dangers and toils of the wilderness, peace and plenty in the goodly land—and prefigured,

1. The spiritual rest and prosperity of the church under the gospel dispensation. The state of the church under the dispensations of the patriarchs and Moses, was like that of Abraham, Isaac and Jacob, and the Israelites in the wilderness; and the entrance of it upon the evangelical state of light, liberty, prosperity and joy, like the entrance of the Israelites into Canaan. It had light and a good day, and God gave it a feast of fat things, enlargement and rest on every side. More especially,

2. The prosperity of the church in the millennial state.

Having progressed thro' the former periods, when the church shall have survived its darkness, vicissitudes, conflicts, and troubles through the persecutions of the man of sin, and it shall be said to it in the millennium, *Arise, shine, for thy light is come and the glory of the Lord is risen upon thee*—when its walls shall be salvation and its gates praise, then shall all the families of the earth keep the spiritual feast of tabernacles and rejoice before the Lord their God, thro'

that extended period: And in that day shall the church say, *O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me.* Eminently,

3. Of the rest and felicity of the church and saints in heaven.

This world, to the church and saints, is like the wilderness to the Israelites, and like the patriarchs, they dwelt in tabernacles, tents, or booths, having no continuing place nor abiding city, but seeking a better country—and when they shall have consummated their pilgrimage on earth and rest from their labors, they will possess the goodly land promised them, the better Canaan above, where they will hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them and lead them to living fountains of water, and God shall wipe away all tears from their eyes, and then will keep the feast of tabernacles, and thro' the eternal state, in houses not made with hands, rejoice before the Lord their God—and praise him, for his mercy endureth for ever.

VIII. The seventh year.

As every seventh day was a sabbath, so every seventh, was a year of rest.—The Israelites might neither sow nor reap—The fruits of the land became the property of the poor—and servants were released from their masters.—To this another was so similar in its regulations and object, that they may be united in the explanation.

IX. The Jubilee.

As the Israelites were to cultivate their fields six years, and the seventh was a year of rest

to the land, so they were to reckon seven sabbaths of years, or forty-nine, and the next the fiftieth, was the year of Jubilee. It commenced on the tenth day of the seventh month, the day on which they afflicted their souls, and the high-priest went into the holy place with the blood of bulls and goats, and made atonement for their sins. Upon the consummation of the rites, probably, the trumpet of jubilee was blown, and liberty proclaimed throughout all the land. They neither sowed their fields, nor pruned their vineyards—the spontaneous growth was the perquisite of the poor and the stranger—debts were cancelled—servants liberated—and lands sold reverted to their former owners. Was not this an instructive, impressive type of that gospel, those good tidings of great joy which shall be to all people. Was not this verified in him whom the spirit of the Lord anointed to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound, to proclaim the acceptable year, (the jubilee) of the Lord—The trumpet was blown on the day of expiation, the day on which they afflicted their souls, and the gospel originates from the atonement of Christ, who appoints to those who mourn in Zion beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness—and the rest of this feast, did it not represent the rest which he gives to those who labor and are heavy laden.—Especially,

1. When the trumpet sound-

ed, debts were cancelled, and debtors were liberated from their creditors; and doth not the gospel announce, that the debt to divine justice is liquidated by the atonement of Christ—and there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.—And,

“Happy beyond expression he,
“Whose debts are thus discharg’d,
“And from the guilty bondage free,
“He feels his soul enlarg’d.”

2. Servants were liberated from their masters—and the gospel proclaims liberty to those who believe it from the terrors of God’s wrath—not having received the spirit of bondage again to fear; but the spirit of adoption by which they cry, Abba, Father—and from the penalty of the law—Christ having redeemed them from the curse of it—and from the bondage of weak and beggarly elements, enjoying the liberty with which Christ makes his people free—and from the servitude of fleshly lusts—sin not having dominion over them, being not under the law, but under grace—and from the terrors of death—Christ having delivered those who through the fear of it are all their lifetime subject to bondage.

3. Lands and possessions returned to their owners—and doth not the gospel proclaim to those who receive it,—ye have sold yourselves for nought and shall be redeemed without money—a restoration of that holy and happy state of peace and favor with God, those blessed privileges and titles which were alienated by the first transgression, and the reversion of an inheritance incorruptible, unde-

filed, and that fadeth not away—and assure them, that, in hope and joy, they may wait for the adoption, to wit, the redemption of their bodies.—Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. Amen. Hallelujah.



*REVIVALS of Religion in the
County of BERKSHIRE, con-
tinued.*

.....

REVIVAL OF RELIGION IN LENOX.

AMIDST the astonishing revolutions, the horrid wars, carnage, and accumulated distresses of the old continent, and the discords and convulsions of the new; it is very consoling and animating to the friends of Zion, to reflect upon the increasing prosperity of the Redeemer's kingdom, in many of our churches and congregations. As a specimen of this, the religious state of Lenox, may now be exhibited, by inserting a concise narrative communicated by the Rev. SAMUEL SHEPARD, the pastor.

"It does not appear from the records of the church, nor from information received from the oldest members of it now living, that for the space of about thirty years from the first settlement of the town, there was any remarkable revival of religion in it. There were however from the year 1783 to 1785, about twenty persons added to the church.—This season of refreshing from the presence of the Lord, is of-

ten recollected with gratitude by the friends of Zion.

"In the year 1799, a general attention to the subject of religion was apparently excited thro' the town. Many were greatly awakened, and some, we trust, were delivered from the power of darkness, and translated into the kingdom of God's dear Son. The number added to the church in that season of revival was *fifty-three*." A particular narrative of this gracious work was published in the Connecticut Evangelical Magazine, vol. II. NO. 4. p. 136.

"In the six succeeding years, only twenty-three persons were received into the church, and some of these were from other churches.

"In the winter of 1806—7, there was a special attention to religion in the north-east part of the town. At an examination and catechising of the school in that district, some remarks were addressed to parents upon the importance of attention to the *souls* of their children, as well as to that instruction which tended to render them respectable and useful in the present life. The remarks upon this subject on that occasion, and at a lecture in the afternoon, and another in the evening, were hopefully attended with a divine blessing to some parents who were present, and the means of increasing the solemnity upon the minds of people in that vicinity—some of whom found no more peace until Christ, the hope of glory, was formed in their souls.

"In the last year, while showers of divine grace were falling on other places, there was a general revival in this town, and

God was pleased to quicken some "for his name's sake."—The numbers which have been recently added to the church are—eight in April, 1807—six in January—ten in May—twenty-two in August—and one in September, 1808—fourteen in February, 1809, making in the whole, sixty-one.—Some who entertain a hope of personal interest in Christ have not yet made a public profession of it.

"It gives great satisfaction to state, that of those who united with the church in the year 1799, there has been but one instance of apostacy, and but few, we trust, who have the form of godliness without its power. Very little open opposition to the special attention to religion appeared among us the summer past. May the friends of Christ be importunate at the throne of grace, for the prosperity of his blessed cause, and, in this eventful period, put their trust in God, and may HE *still* appear in his glory, by convincing and converting sinners, to build up Zion."



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

THE scriptures declare, that "there is joy in heaven, and in the presence of the angels of God, over one sinner that repenteth." This teaches, that the salvation of but one soul is matter of great importance and rejoicing; since it causes such joy among the holy inhabitants of Heaven. And if we consider that dreadful and everlasting

misery, from which the true penitent is delivered, and that "far more exceeding weight of glory," and happiness, which he will enjoy through eternity; will not the repentance of a single sinner appear to be a very important event—unspeakably more so, than the greatest events, which relate merely to the temporal happiness of mankind? For the greatest and most favorable revolution among the nations of earth, if considered with respect to their influence upon the present life, will save from an unspeakably less sum of misery, than what a single soul will endure, who must through eternity suffer the wrath of God, and the vengeance of eternal fire. And all the temporal good, which will result from the most important of these revolutions, however extolled by historians and poets, will fall infinitely short of the sum, which will be enjoyed by one soul, that will be rising in glory and happiness thro' the ceaseless ages of eternity—well then may the salvation of one immortal soul cause joy in the heavenly world.

The hopeful conversion of sinners will also afford pleasure to the people of God on earth, because they possess in a degree the same holy benevolent disposition, as the inhabitants of Heaven. It is for this reason, that accounts of revivals of religion are so pleasing and interesting to the friends of Zion.

I shall therefore comply with your request in giving you some account of a small revival, with which God was pleased to favor us in the course of the past year. For if it should be the means of saving but very few from eternal

death, and of introducing them into the everlasting joy of their Lord ; yet it would be productive of infinite good, would deserve our grateful acknowledgment, and would be remembered with joy through eternity.

In the year 1799, we in this place shared in those gracious effusions of the holy spirit, with which a merciful God was pleased to visit a number of towns in this vicinity. The revival in this society at that time was powerful and extensive, and a considerable number were hopefully called out of darkness into marvellous light—more than one hundred were then added to the church—after this revival had gradually subsided, there were during about eight years, ten or twelve instances of hopeful conversion.

A proposal was circulated in a number of towns in this State to meet on the third Tuesday of last March, and spend the afternoon or evening in prayer for the effusions of the spirit, and a revival of religion.

A meeting therefore was appointed here on Tuesday evening. A greater number attended, than was expected. The evening was spent chiefly in prayer, and the meeting was solemn. Within a week from this time it was discovered, that several young persons were under serious impressions, and from these it quickly spread to others. Conferences and lectures, which were now frequently appointed, and public worship on the sabbath, were more fully attended, and a much greater attention and solemnity than usual were apparent in the countenances of many, especially

among the youth. Numbers were deeply impressed with a sense of their depravity, guilt, and danger—were frequently seen in tears, and their great concern seemed to be to secure the salvation of their souls.—The serious attention rapidly increased during the month of April. Before the close of it, thirty or forty of the youth appeared to be under conviction, or hopefully reconciled to God and divine truth—an unusual solemnity appeared on the minds of many more, and there was a pleasing prospect of an extensive revival, and a great gathering of souls into the fold of Christ. But alas ! how often are the fairest prospects of a plentiful harvest cut short.

In April the town was visited with a mortal distressing sickness. This disease spread with great rapidity in the latter part of April and beginning of May, and became very alarming. Many were seized with it, and numbers were very suddenly swept off. The prevalence of this disorder greatly interrupted the religious meetings, and prevented the attendance of many, the public attention appeared to be rather diverted from the revival to sickness. I was also seized with the prevailing disease, and detained from the pulpit more than three months. These things appeared to have an unfavourable influence upon the awakening, which made no progress after the first of May, and soon began evidently to decline. Many, whose minds were solemnized for a time, appeared in a few months to lose their serious impressions. And some, who appeared deeply convinced of

their depravity, guilt, and danger, and to be anxiously engaged in seeking the salvation of their souls, have in a great degree lost their conviction, and returned back to a careless neglect of divine things and their eternal interest. How painful to the benevolent mind to see those who were earnestly attending to religion and the concerns of their souls, returning back to their former neglect, and walking carelessly down the broad road to eternal death! God grant that they may not sleep on in spiritual stupidity, till they awake in everlasting horror and despair.

Although our hopeful prospects have been in some degree disappointed, yet there is reason to hope, by divine grace, that this revival will be the means of saving some immortal souls from the endless miseries of hell, and of introducing them into the everlasting joys of heaven. There are about 14 or 15, who have hopefully passed from death to life—ten were added to the church on the first sabbath of the present month—Those, who have been under conviction, appeared to be deeply convinced that they were dead in sin, or wholly depraved and destitute of all holiness, and that their depravity of heart was so great, that they should never repent, become reconciled to God, and cordially believe in Christ, unless renewed by the Holy Spirit. And yet they appeared to be sensible, that it was their immediate duty to become reconciled unto God, since nothing prevented them from this but their own wicked opposition of heart, and that they were very crimi-

nal and inexcusable for their impenitence and unbelief. The hopeful converts manifested a cordial reconciliation to the perfection and government of God, and to the doctrines of the gospel, as understood by those, who believe the Calvinistic system. From the preceding statement, it may be remarked.

1. That God appeared to come among us by the awakening influences of his Spirit in answer to prayer. Such facts accord with the promises and declarations of scripture respecting the efficacy of prayer, and thus afford great encouragement to earnest and persevering prayer for divine blessings, and especially for the effusions of the Spirit, and the revival of religion.

2. It may be remarked, that the most solemn and affecting calls and warnings will have no effect in bringing sinners to repentance, without the attending influences of the Spirit. For the solemn calls, which we experienced by the prevalence of a dangerous and alarming disease, and by many sudden and affecting deaths, appeared rather to check, than to promote the revival. It therefore shews in a striking manner, that nothing but the Spirit of God can make means and warnings effectual to awaken and renew sinners, and bring them to repentance.

3. We have great reason for humility and sorrow, that our pleasing hopes with respect to the revival have been so far cut short. For there is reason to believe, that God was provoked to depart from us by his Spirit, because we were not earnest and persevering in our prayers to have him stay with us, but grew

more cold and negligent, or because of some unchristian feelings and conduct among us. For the scripture declares, that "He is with you, while ye be with him, and if ye seek him, he will be found of you, and that he is more ready to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children." We have therefore great reason to be humbled, that we provoked God so soon to depart from us. I would, sir, ask your prayers, and the prayers of every Christian reader, that God would forgive our sins—return in mercy, and revive us again, that we might rejoice in him.

G. H. COWLES.

Bristol, Jan. 1809.



*Selected—The writer and time of first publication unknown.....
Published by particular desire.*

DIRECTIONS FOR SELF-EXAMINATION.

I. *MAKE* conscience of performing this duty. The necessity of it will appear, if you consider, God has repeatedly commanded it. The people of God have always practised it. There is a great danger of being deceived; for every grace in the Christian has its counterfeit in the hypocrite. Many professors have been deceived, by neglecting it, and are ruined for ever. Your comfort and holiness depend, in a great measure, upon knowing your real state.

II. *Be very serious in the performance of it.* Set your heart to the solemn work, as in the

presence of the searcher of hearts, who will judge the secrets of all men, in the great day. Heaven and hell are no trifles. The question before you is no less than this,—Am I a child of wrath, or a child of God? If I should die when I have done reading this, where would this precious soul of mine be for ever, for ever, for ever?

III. *Be impartial*, or you lose your labor; nay, you confirm your mistakes. On the one hand, resolve to know the worst of yourselves, the very worst.—Some are afraid to know the worst, lest they should fall into despair; and this fear makes them partial. Suppose the worst, and that, after serious examination, it should appear, that you have neither faith nor holiness; yet remember, your case is not desperate. The door of mercy is ever open to the returning sinner. It remains a blessed truth, that *whoever cometh to Christ shall in no wise be cast out.* John vi. 37. On the other hand, be willing to know the *best* of yourself as well as the *worst*. Do not suppose that humility requires you to over-look your graces, and notice only your corruptions.

IV. Judge of your graces by their *nature* rather than their *degree*. You are to try to inherit graces by the *touchstone*, not by the *measure*. The greatest degree is to be desired and aimed at, but the smallest degree is matter of praise and rejoicing. Do not conclude there is no grace, because there is some corruption; or that the spirit does not strive against the flesh, because the flesh strives against the spirit.

V. Let not the issue of this trial depend at all upon your knowledge of the exact time of your conversion, or the particular minister or sermon first instrumental in it. Some, yea many, are wrought up by slow and insensible degrees. Grace increases like the day-light. No man doubts whether the sun shines at noon because he did not see the day break.

VI. Take this caution, lest you stumble at the threshold. Think not that you must begin this work with doubting whether God will extend mercy to you, and save you; and that you must leave this a question wholly under debate, till you have found out how to resolve it, by self-examination. This is a common and pernicious error, laying the very foundation of this work in the great sin of unbelief. The question before you is not, Will God accept and save me, though a vile sinner, if I believe in Christ? but you are to inquire, *Am I now, at this time, in an accepted state?* The former question is already resolved by God himself, who cannot lie.—His word positively declares, that every coming sinner shall be accepted and saved. This being determined, it is not to be questioned. But you are to try, whether you are now in a state of grace?

VII. Take care that you do not *trust* on your self-examination, rather than on Christ.—There is a proneness in our natures to put duties in the place of Christ.

VIII. Be not content merely to read over the following questions, but stop and dwell on each; nor suffer yourself to proceed to

another, till you have put the first home to your conscience, and have got an honest answer to it.

IX. Examine yourself *frequently*; at least once a week.—The Lord's-day evening is a most suitable season. The oftener you perform this work, the easier it will become. If you do not obtain satisfaction at first, you may, by repeated endeavors; and a scriptural, solid hope will amply repay your utmost labor.

Questions with respect to faith, and the fruits of faith.

Do I believe in the Son of God? Surely this is an important question. My bible assures me that *He that believeth shall be saved.* Do I then believe? And here let me carefully distinguish between faith, and its fruits. *What is faith?* The simple meaning of faith is believing; and believing always refers to something spoken or written. Divine faith is the belief of a divine testimony, as *John* speaks, *He that hath received his testimony, hath set to his seal that GOD IS TRUE* *John* iii. 33. And, on the contrary, the apostle *John* says, *He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that GOD HATH GIVEN TO US ETERNAL LIFE, and this life is in his Son.* 1 *John* v. 10, 11. I must first believe the truth of God, as revealed in his word; I must credit his report, and believe his testimony concerning Christ; and then, *receive*, and *trust upon Christ*, so revealed, for my own personal salvation. But, to be more particular,

1. Do I really believe that I am a fallen creature—that I derived from *Adam* a nature wholly corrupt, depraved, and sinful—and that I am a child of wrath, by nature, even as others? Have I ever considered the unspotted and infinite purity and holiness of God's nature, and that he abhors, detests, and hates sin, wherever he sees it? Have I considered, that his law, contained in the ten commandments, is a copy and transcript of that holy nature? and by comparing myself with that eternal rule of right and wrong, have I been led to see my horrible wickedness and vileness? O what multitudes of sins have I committed, in thought, word, and deed! Am I really sick of sin, sorry for sin—and do I abhor myself as a vile sinner?

2. Have I duly considered what my sins have deserved? Do I sincerely think, that if God were to send *me* to hell, because I am a *sinner*, he would do justly?

3. Do I see my utter *helplessness*, as well as my sin and misery? Am I perfectly assured that I cannot by any works, duties, or sufferings of my own, in the least help myself; but that, if ever I am saved, it must be the effect of free mercy?

4. Are the eyes of my understanding enlightened, to know Christ? What do I think of Christ? Who is he? Do I believe that he is *God manifest in the flesh*; uniting in his *one* person the human and divine natures; *man*, that he might suffer, and *God*, that he might redeem? Do I know *why* he suffered, that it was to make satisfaction to divine justice for the injury done

to God's law and government by man's sin? Do I believe that *the father is well pleased for his righteousness sake*; and that he has *magnified the law*, both by his obedience and sufferings, and *made it honorable*? Do I therefore look upon Christ as the only *WAY* to the Father, as the only *FOUNDATION* to build on, the only *FOUNTAIN* to wash in? Am I persuaded of his ability to save to the utmost all who come to God by him?

5. Am I satisfied from God's own word and promise, that whoever, let them be ever so vile and wicked, come to Christ by faith, shall be saved? the promise being without exception, *Whosoever believeth on him shall not be ashamed*.

6. Am I led and assisted by the Spirit of God to believe this general promise in *my own* particular case? As God has made no exceptions, why should I except myself?—True, no tongue can tell how vile I have been; only God knows the greatest of my sins, and the wickedness of my heart! But shall I then *despair*, and so add, to my other sins, the *worst* and *greatest* sin of all, *UNBELIEF*? God forbid! *It is a faithful saying, and worthy of my acceptation, that Christ came to save the chief of sinners*. Do I then, sensible of my sin, misery, and helplessness, look upon Christ, as an all-sufficient Saviour, and commit my precious, immortal soul to him, relying upon him only, and endeavouring to rely on him *confidently* for eternal salvation? If so, surely I am a believer, and shall receive the end of my faith, the salvation of my soul.

[To be continued.]

REMARKS OF THE EDITOR.

Several reasons induced the republication of this piece. It was particularly requested. It well enforces and contains an excellent system of rules for self-examination : although there are some expressions which merit remark. It is evidently a saving faith, that the writer intends, and although he may include the whole which it contains, there is an indistinctness in his expressions which may lead to error. At the sixth inquiry concerning faith, the following is introduced, "Am I led and assisted by the Spirit of God, to believe this general promise in *my own* particular case?" This is virtually to say "Do I believe that Christ died for me in particular?" This implies a sentiment highly Antinomian, and Antinomianism is only Arminianism in disguise ; sentiments over which many have stumbled to perdition. To hope that we are interested in the benefits of Christ's death and purchase, when the opinion is formed on Scriptural grounds is a most desirable attainment, and one for which all Christians will strive. But such a belief or hope is not saving faith. It is a result of the whole series of self-examination, and ought not to be made until the process is concluded : whereas the writer introduces it as a mark of trial before the judgment, or result of trial can possibly be formed. Many true Christians, under a humble sense of imperfection, have never believed that Christ died for them in particular : they have never been assisted to believe that the general promise,

"he that believeth shall be saved," was true in their own particular case, or in other words, assisted to think, that they believed, and therefore that Christ died for them. This is the gloomy case of many fearful Christians. It is possible they may live and die in this situation and unexpectedly open their eyes in glory.

On the other hand a far greater number of self deceiving hypocrites, in the hour of easy persuasion, have imbibed an opinion that Christ died for them in particular, or that the general promise was certainly true in their own particular case.

Hence they have gone through life, in firm but presumptuous hope of eternal life, while destitute of any Christian qualifications.

The belief of which the writer speaks, that the general promise is our own in particular, is nothing more than hope or expectation ; it may be so strong as to preclude any painful doubting ; after all it is not essentially any thing more than hoping or expecting : if it be on good grounds, it will be realized ; if on bad it must be disappointed, for the strongest hope of the self-deceiving person shall perish.—A saving faith is often described in general terms, but always implies particular affections which in their nature are holy. Christians are the subject of a saving faith, and their own exercises are the matter in which it consists : God, Christ, the gospel with its doctrines and duties are its objects. Neither sincerity of heart, nor the certainty of our own salvation, are objects of saving faith, for the latter may

be, certain through the gracious promise of God, where there is no comfortable hope of the former.

The writer hath therefore expressed himself, at least, inaccurately, in giving rules for self-examination whether we have a saving faith, to make this one "that we must believe, in our own particular case, that God will save those who believe in his gift of a Redeemer." Many humble Christians believe in this, who have no evidence of their own good estate: Also, many believe this, who have never been sanctified by the Spirit of God.

This writer makes a great distinction between faith and the effects of faith. A saving faith is still meant, and many of his remarks are worthy of being printed in letters of gold. He represents a love of God, of Christ, of the Holy Spirit, and of the divine law, as being the effects of faith, rather than as pertaining to its very nature.—That faith may increase these exercises of love is not doubted, because it is the evidence of things not seen; but that faith must first precede and a love of these objects flow only as an effect, is not true. Repentance, and a love of God, Christ, the Holy Spirit, and the divine law and government, are included in the very nature of a saving faith. Saving faith is a holy exercise; and there can be no holiness where a love or delight in moral excellency is not contained in its very nature: To suppose the contrary would run into all manner of absurdity; it would be supposing a title to eternal life, through the promise, while des-

titute of any love of God. At the same time, faith, being a reliance on the fulness and promises of God, and the evidence of things not seen, proves instrumental of deriving from our divine head those aids of the Spirit, by which all the Christian graces are quickened and matured to eternal life. Fidelity to a number of young self-examiners, who requested the re-publication of the rules, demanded these remarks.



The Soliloquist.

NO. 5.

AT length I am convinced that the words I lately heard are literally true, they certainly are true with respect to myself.—"The heart is deceitful above all things and desperately wicked, who can know it?" Once I thought, that in these words, the prophet either spoke figuratively or vilified human nature; now I feel that he plainly expresses an awful truth. It is a description of my own heart. It is no longer strange to me, that I was both affrighted and vexed on my first attention to truth. There is nothing in my heart which could make it otherwise, and I remain opposed still. I have no love of God, I cannot delight in his commandments, it is no pleasure to me that he reigns. Still I cannot free myself from terror! Oh! this heart and conscience, how they are opposed! How could God put two such opposite principles into one breast? But I tremble at myself for thinking this; and perhaps this

very thought will condemn me to eternity. I do not find pleasure in thinking of God, nor in reading the scriptures. I have attempted, times without number, to pray, and this gives me no help or comfort. When I began to pray, frequently, it seemed as though I should soon find help; now my thoughts are shut up. Why should we be commanded to pray when it doth us no good, and God doth not assist us? I have read the parable of the talents. Why was the servant who returned to his Lord the talents he gave him so dreadfully condemned? This is my feeling, though I tremble to express it. If this law be true and just my heart is desperately wicked, and I am condemned. Sometimes it seems to me as though God was unjust not to give me peace after I have attended so much to serious things. Sometimes I am discouraged and ready to say I will go on as I used to do.— Sometimes I think I can make myself better, and determine to walk the whole ground again, over which I have gone. That my heart is sinful I cannot doubt, for of this my conscience bears testimony, and it must be some mistake I have made which prevents my peace of mind. But what if God should call me by death before I have done all this? My sin would be upon me and I could not deny it. Still, rather than always to feel as I now do I will make the attempt. It is new to me that there is a wrong temper in men. I always knew that my actions were wrong, but never, until late, suspected my heart was the same. Perhaps the mistake I have made was in

confining my efforts for amendment to my actions without attending to my heart. I will now watch my heart. I am encouraged to this by the discourse I heard the last sabbath. "Keep thy heart with all diligence, for out of it are the issues of life."

The serious speaker, from the manner and matter of his address must certainly have felt the benefit of his own text.— Who can tell but I may reap the same! All my amendment hath been about my life, and I now see it is my heart hath been deceitful above all things.

NO. 6.

ALAS! alas! my heart remains sinful, far more sinful than ever! For two weeks past I have been attempting to keep it with diligence, for out of it, I am told, are the issues of life. I have not only attempted to keep my heart, but renewed all my former endeavors, and all in vain! My heart daily becomes more fixed in sin. I neither love God; his law nor government. I am unwilling to be in his hand. I take no delight in his service. I fear I am made for a kingdom very different from his. At times I feel actual enmity against all the laws of religion, and fear I have committed some sin, in its nature unpardonable. In religious duties I have no comfort, and when I attempt to pray I am more self-condemned than ever. Why this command to keep my heart with diligence; for I shall no sooner do it than create a new world! How dreadful the controversy between my own disposition and the dictates of reason, conscience and truth!

Surely I am growing worse ! I had not such a wicked heart as I now feel when I first began to reform myself. But let me stop, I will consider. Is it because I am growing worse, or because I did not then know how wicked my heart was. Ah ! I do not know to which of these it must be attributed ; but this I know, it is a sore contention with God in which I am engaged. He commands me to love him ; I try to do it with all the might I possess, but he does not help me. He tells me his law is holy, just and good : How can I esteem that law good which gives me no comfort, and threatens me with eternal vengeance ? The law condemns me and why then should I obey it ? If I could feel peace of mind, as many about me appear to do, I could love both God and his law. Those with whom I converse tell me I must repent, and then my burden will depart, and I shall feel ease of mind. Surely no poor creature ever repented more heartily than I do ; for if I had known the pain which would follow my irreligious life, I never could have lived in the manner that I have done. I try also to believe in Christ, but how can I believe in him when he gives me no help ? Others have told me that I am depending on the law and cannot expect peace of conscience without placing my whole dependence on the gospel. I may have erred in this respect. If God preserves my life through this night, I will devote a season every day in examining the encouragements and promises of the gospel.—God grant I may succeed in throwing off this burden of guilt.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

I AM a female and an old professor of religion. I read your monthly works, and have thought to get an opportunity of saying something which I could not in any other way. You know that to be always at home makes one gloomy, so I visit once a week among some friends, whom I take to be Christians. But to tell you the truth I do not like our discourse, for there is too much in it of uncharitableness, and I have sometimes told them so. We do not wish to talk about fashions and light things, and mean to be serious people. But do tell me, does seriousness consist in little hints about other folks, when we do not know the truth of the thing. I think this is as bad as to speak of the fashions. I will give you an instance or two. I mentioned my neighbor, Mrs. —— as one of the best of people, she labors hard, clothes her children well and sends them to school. How pretty they look, four of them, with their testaments in their hands as they go by, and I know she often prays with them alone. She does her best, and goes to church every sabbath, and I have often heard her speak of sin, and how far she was from being as she ought to be. Can you believe it, I no sooner mentioned her name, when I was answered, "She is none of the best, if she was there would not be such company in her house as there often is in the evenings." Now you must know her husband is a very bad and violent man, and what can the woman do. He

will have his own company, and I have seen her have many crying seasons on the account, but why should we condemn and cut her off from charity for what she cannot help? Many pious women have such husbands, and must submit to what they cannot prevent. Now what pleasure could there be in such hints about an honest women. For my own part I went home and prayed for her, and sent her a loaf of bread, for her pretty children.

I will tell you another thing. I told them I was much pleased, with the sermon our minister preached the last sabbath, in the afternoon. It was on the duty of Christians to live above the world, and I wished we might think and say something on that subject in our present visit. When I was answered "it is one thing to say and another to do; neither do I think him one of the best." Was not this unkind to our minister to treat his character so? But I do not tell you all that was said, for we picked the coats of all our best people well. Now, Mr. Editor, I cannot see the good that comes from all this, and do not know that it is any better than to talk about fashions and other idle things.

It does not look to me like what Christ said, "thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." You will excuse me, but it seems to be one of the most common sins among us, to spend our time in finding fault with other people. I don't justify idle discourse, about worldly things, when we

meet; but is there not some better way than what I have told you. And another thing I had almost forgot, it often makes bad blood, and the last time I went, the company came very near quarelling about a person whom none of us knew. To be always at home makes my spirits low, and cannot you tell us of what we ought to speak. If you will, as I take your work every month, I will send it to my neighbours.

With great respect,

I remain,

JERUSHA P——D.

REMARKS.

The sincerity discoverable in the preceding letter merits attention; especially, as it appears to have been written from a heart, pained by the indiscreet discourse of people, who thought themselves to be Christians and friends of religion. She is no advocate for dissipated company, nor for the airy throng, where vanity of every kind and degree furnishes a subject. She seems well to have remembered that "every idle word shall be brought into judgment," only wishing for that pure and honest conversation which ministers to godliness. That perpetual solitude is gloomy she hath a thousand witnesses on her side. She does not desire to tie the tongues of her companions to perpetual silence, only to limit them to proper subjects, and especially to restrain them from that kind of defamation, which is spoken under pretence of sobriety, and introduced with *ifs* and *buts* and a thousand mean *innuendoes* that are cruel as the assassin's knife.

But must we never judge? and may we never speak after we have judged? Yes, under certain circumstances we may do both, but never either at random. The good woman hath learned the rule. Feel your own imperfections, "and judge not least ye be judged." "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Judge and condemn, only on the most assured evidence: judge only where it is thy right to judge, for all people and all Christians have neither right nor capacity to judge in all things: and when thou hast judged both rightfully and correctly, remember that a visiting circle is rarely the proper place to pronounce sentence. How frail are Christians! and how often they err in this matter!

Mrs. P——d enquires, cannot you tell us of what we ought to speak? Unquestionably this is a more easy task than to restrain the tongues of those with whom she has visited. She has told us one thing herself, "something and some means for living above the world," would certainly put a stop to such discourse, and prevent creating scandal where no cause exists. There are innumerable subjects of conversation, on moral and religious duties, proper for those, who wish to avoid vanity. All the works of nature, in their infinite variety; all the works of Providence, both to ourselves and others, with the instruction they contain; especially, the word of God, its doctrines, its precepts, the duties it enjoins, the way of salvation through the grace of

God in Christ, the rules for a Christian life, the end of a Christian and sinful practice, with the glorious hopes of the saints; all furnish improving subjects of discourse. But I would particularly recommend to such companies as Mrs. P——d describes that on their first coming together, they would remember they are themselves frail and sinning creatures; also as a preface to their discourse, that they read the third Chapter of the epistle of James, from the fifth to the twelfth verse, which begins thus, "Even so the tongue is a little member and boasteth great things. Behold! how great a matter a little fire kindleth," &c. &c.

EDITOR.

Religious Intelligence.

EXTRACTED FROM THE ADVISER.

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Letter from the Rev. Joseph Badger to the Rev. Dr. Morse.

Boston, February 22, 1809.

DEAR SIR,

HAVING been in this region for a considerable time, for the purpose of soliciting aid to the mission among the Wyandot Indians, and having found many liberal friends for its support, (notwithstanding the distressing situation of our country,) it will doubtless be pleasing to those who wish for the propagation of Christian knowledge, and civil improvement among our red brethren, to have a short account of the plan of the Wyandot mission.

The plan adopted by the

Western Missionary Society, has been to unite religious and moral instruction, schooling of their children in the English language, and agriculture, so as to render them auxilliary to each other. For this purpose, the mission was furnished with a team of two horses, two yoke of oxen, ploughs, chains, &c. Two laboring men are employed to assist the Indian people in fencing, ploughing, raising of corn and other kinds of grain ; and to aid them in building comfortable houses. They are also to cultivate a missionary farm, on which beef, pork, bread, corn, and all kinds of vegetables are to be raised, necessary for the comfort and support of the missionary family and Indian School. Religious instruction is to be given them statedly on the Lord's day, and occasionally on other days by the Missionary; a school-house is to be erected, with the other buildings, convenient for the missionary family ; and the Indian children to be fed, clothed, and lodged at the expense of the Society.

The plan has been prosecuted with good success, for the time, although greatly opposed by inimical traders. The buildings have been erected ; the Indian fields have been enlarged and several of the men have learned to plough their own ground, and enter into the spirit of farming in proportion to their means. The difficulty of getting farming tools, renders their progress slow. Plough irons and other kinds of Smith work, cannot be procured within the distance of 100 miles. To remove this difficulty, and forward

agriculture among the natives ; it has become an object, to establish a blacksmith under the direction of the Missionary Society.

About twenty acres of excellent ground has been fenced by the laborers, and the last season improved for corn, oats, flax, potatoes, turnips, &c. And a large garden, well cultivated, producing plentifully the various roots, melons, squashes, cucumbers, peas, beans, &c. for the use of the family and school. Beef and pork are also raised in plenty. The missionary stock of cattle consisted, (when I left Sandusky, in October.) of twenty-six head ; among which, were five oxen, and nine cows. The missionary family and Indians have now no way of breaking their corn for bread, but in a large mortar, or a small hand mill. They are calculating to build an horse mill the ensuing spring ; so that the *substantial* means of supporting the missionary family and Indian school, now in a flourishing state, may be furnished from the farm.

The friends of Zion will rejoice to hear, that the Wyandot tribe, for more than three years have kept their engagements, not to make use of any strong drink. In that time I have not seen an instance of intoxication among them ; although the traders have kept spirituous liquors constantly for sale in their vicinity.

Many of them listen to preaching, and a small number have hopefully embraced the gospel of Jesus Christ.

I hope in some future communication to give a more minute history of the rise and pro-

gress of the Wyandot mission. The salvation of the heathen, is so fully brought into view in scripture prophecy, that it is ardently requested of the friends of Zion to pray for the accomplishment of such a glorious event.

I am your affectionate friend
and humble servant,
JOSEPH BADGER.



*Extract of Letter from the Rev.
J. S. Huber, Minister of a Re-
formed, or Calvinistic Congre-
gation in the German Colonies,
near the Wolga, in the Russian
Empire, dated Catharinanstadt,
the 8th of December, 1807.*

“ IN the German colonies, near the Wolga, there are sixteen Protestant clergymen, and nine Roman Catholic priests, of the order of the Jesuits. The number of the settlements amounts to about 100 ; that of families to 12,000; and the whole population to upwards of 40,000 individuals. I have been here since the 10th of October, and found plenty of work. Blessed be God, the people love his word! The little tracts which I had with me were received, I might almost say seized upon, with an eagerness you have no idea of. Oh, my brethren! had I but the crumbs that fall from your tables! Books are excessively dear in our parts. Alas! we have no such booksellers as you have, and are very scantily supplied with Bibles; but to my great satisfaction, I hear that this want will be relieved by the generous donation of the British and Foreign Bible Society.

Ah! had I but a small print-

ing press, I should immediately set about learning the art of printing! Even if I could print but an A B C book, I might do a deal of good; for our present spelling-book is of the most wretched sort, and yet costs 25 copecks. Our schools are in a deplorable situation, and good books are a rarity. I have already composed several tracts; but cannot print them at my own expense. Oh! that a friend of God would interest himself in this cause, which is really not my own, but the Lord's. When I first came to my present situation, I found not even a schoolmaster; but, thanks be to God, I have succeeded in procuring a good man; for I could not have answered it before God and my conscience, to let the children of my people rove about in such a state of ignorance and neglect.

“ The principles of modern infidelity are happily unknown amongst us. The people are attached to their Bibles, and to such ministers as preach the word of reconciliation. When I travel about in the colonies, the people are rejoiced to hear a sermon. In some weekdays I have preached three or four times. Truly, the harvest is great, and I delight in my work. Drunkenness is the chief vice which prevails among our colonists. Formerly, many of their own ministers set them a very bad example in this respect; but, at present, most of the clergymen are worthy, and evangelical characters.

“ Oh! that I could feed the hungry multitude more plentifully! Brethren, I repeat my application, assist me in this good work!”

This letter was addressed by Mr. Huber to his religious friends in Germany and Switzerland, and sent over to this country by a respectable gentleman in Altona, with the following remark :

“ Mr. J. S. Huber is personally known to us as a very excellent and amiable character. He deserves the attention of our Christian friends in England. A donation of theirs might greatly assist him in carrying his benevolent views into execution.—
[*Apply to the Rev. Mr. Steinkopff, Savoy, London.*]

[*Phil. Intel.*]



MISSIONARY SOCIETY—AFRICA.

THE Journal of the Missionaries Anderson and Jantz, at Klaar Water, on the north of the Great River, from October 1807 to March 1808, has lately been received ; from which we make the following extract :

“ The attendance on our preaching, especially on the sabbath day, is still pleasing but we have not lately perceived any powerful work among the careless and unconverted : our labors seem to be most blessed in building up those who have believed through grace.

“ October 26, &c. The following persons, after giving a satisfactory account of their conversion to God, have been received into the church by baptism : Piet Pienard and Piet Goejeman, our two interpreters ; Andries Waterboer, a young man who has acquired a good knowledge of the Bible, and who has distinguished himself above all our people in receiving instruction ;

Old Barend, Old Solomon Kok, Jan Mechiel, Jan Kok, Willem Fortuyn, and his wife Mary Dorothea, Nicholas Barend, and Klaas Barend. Afterwards were baptized Adam Barlie, Peter David, Hendrick Hendricks, Fryn Prins, Eva Barend (the wife of Klaas Barend) Old Griet Barend, now called *Margarette*, and Sarah Pomer.

“ This commencement to form a church from among the heathen in the remote part of the world, will, we hope, be accompanied with a special blessing from the great Head of the church ; so that we may yet see greater things than these, and our latter end be made greatly to increase.

“ December 25. According to the custom of the Dutch church, the death of our dear Redeemer was commemorated. Brother Anderson preached from Luke ii. 8—15, and served at the table. The service was solemn ; and we experienced some agreeable exercises of mind, which none will wonder at, if they place themselves for a moment in our situation, or consider that after sojourning for so long a time in this wilderness without this ordinance, we had now an opportunity to celebrate the death of our gracious Lord.

“ We have lately lost a very useful woman, whose name was Old Dortje : her father was an European : she was baptized when a child ; and could read and write. When brothers Anderson and Kramer came here, they found five whom she had taught to spell. A few weeks before her illness she was received a member of our infant church. She found much sup-

port in her dying hours. She was about 45 years of age : she was remarkably useful among us with her needle, and as a midwife. She was highly esteemed, and is greatly lamented. It is remarkable, that her husband died of the small pox in September last, and she of the mea-

sles (which have greatly prevailed) on the 12th of December.

The Births and Deaths in 1807, have been as follows :

	Male.	Female.	Total.
BIRTHS, 23	22	45	
DEATHS, 17	20	37	

Of the above, 6 died of the small-pox, and 4 of the measles.

POETRY.

.....

Hope.

BEST inmate of spirits refin'd !
By tender and severless ties,
In birth with this spirit entwin'd,
Immortal till this gain the skies.

Blest plant of Gethsemane's ground !
The earnest of pardon and peace ;
Sole healer of sins' deadly wound,
And root of contentment and bliss.

The author, protector and friend,
Of all God calls virtue in man ;
The source of all joy in his end,
Of pleasure in life's little span.

Our solace in sorrow and wo,
The zest of all joys we approve ;
The soul of our comfort below,
The earnest of all that's above.

Its origin, union of will,
With Jesus, and faith in his blood,
Its safety his word to fulfil,
Its basis the oath of a God.

No sorrows nor fears can control,
So cheerful the heart where it reigns ;
No murmurs escape from the soul,
So grateful that soul tho' in chains.

From lust and corruption is free,
The heart on its pinions upborne ;
And thee, dazzling world, even thee,
Hope flees as the shadows the morn.

Extinct by its beams brighter glow,
 The glare of thy grandeur so grac'd ;
 By transports its prospects bestow,
 Thy beauty and glory effac'd.

It soars to etherial plains,
 In verdure eternal array'd,
 Where Jesus in majesty reigns,
 To realms, peace and pleasure pervade.

To empire unbounded and free,
 Where truth, love and virtue control,
 To life's ever fruit-yielding tree,
 To God of all being, the soul.

To songs sweet as angels can boast,
 To joys no expression can reach ;
 To union with God's mighty host,
 To lore deep as Jesus can teach.

Intent on this ravishing scene,
 This fulness of greatness and bliss ;
 Hope sits a refiner from sin,
 And man meets th' GODHEAD in peace.

Views death with a grief less'ning tear,
 The grave with no terror oppress'd ;
 Sees worlds rush on worlds, without fear,
 And hears his last doom self-possess'd.

Blest Christian ! above seraph blest !
 Emotions like these he ne'er knew ;
 The raptures of Hope fly his breast,
 Grace—grace has reserv'd them for you !

FOR THE CONNECTICUT MAGAZINE.

MR. EDITOR,

THE following lines were written by a young Lady, a native of Hartford, early in the spring of 1807, and left with one of her friends as she was about to leave the place. If the strain of piety that pervades them, renders the piece worth preserving, you are at liberty to publish it in your useful Magazine.

The Farewell.

WHY sinks my heart, sweet cherub Spring,
 To meet thy lov'd return ?
 While every Bard thy beauties sing,
 Shall I those beauties mourn ?

No....though thou bidst me hie away,
 From scenes to me so dear,
 I must not wish thy long delay,
 Or greet thee with a tear.

All nature sighs for thy embrace,
 And hails thy op'ning charms....
 The slightest beamings of thy face,
 The coldest bosom warms.

Come then, and soothe chill pen'ry's woes,
 Come wake the poet's lyre,
 And those that love the GREAT FIRST CAUSE,
 With new delight inspire.

And tho' dear friends, my sadden'd heart
 To early friendship true,
 Shrinks from the destin'd hour to part,
 And dreads the long adieu ;

Yet HE who bids the leafless trees,
 Their swelling buds uncloze,
 Opes the sweet lily to the breeze,
 And scents the blushing rose ;

HE too, directs my humble way,
 Beneath his care I roam,
 I bow before his sov'reign sway,
 And seek a distant home.

Oh, let us "worship at his feet,"
 And his rich grace implore
 For this sweet hope....one day to meet
 Where farewells are no more !

M***.

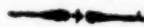


1809. *Donation to the Missionary Society of Connecticut.*
 March 14. Rev. Erastus Ripley, contributed in new settlements \$ 10 86

Donations of Books to the Missionary Society of Connecticut.

By the Rev. Doctor Trumbull, 100 Religious Tracts.

By Wethersfield Female Cent Society, 200 Religious Tracts.



NOTE—The Editor gratefully acknowledges the favor of those, who have given an account for publication, of the revivals of religion in their several places. These narratives have refreshed the hearts of many praying Christians. If many others, who have it in their power to make similar communications would do it speedily they will have the thanks of all, who hope for the coming of our Lord, in the day of his glory on earth.